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Slovenes EF7
Yugoslavia EF1
Albania EG1
Rumania ED1
Bulgaria EE1

/For the use of special terms associated with the parts of a dwelling or of a non-residential structure, see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

spoken by Alexander the Great and King Pyrrhus of Epirus.

It stands to reason that, in the course of time, the Albanian language, as it is to-day, has become impregnated with numerous words of foreign extraction, which are necessarily much younger than the language itself, although there are positive indications that the Illyrian tongue exerted considerable influence upon the subsequent development of the grammar as it is used to-day. In spite of these fragments borrowed from innumerable sources, the native element predominates. Scarcely any words can be traced to the ancient Greek, whose influence barely reached Albania in classical days. Many words of Latin origin have become an integral part of the vernacular. Some of the Latin loan-words are obvious, for instance we have *katër*—four, and *qind* meaning hundred. The Albanian word *këndoj*, I sing or I read, comes from canto, also *qen*, meaning dog, is decidedly the Latin canis. And last, but far from least, there is *kujtoj* meaning I recall or I remind from the Latin cogito.

Albanian is a language of interest to the student, for this language, feeling Roman

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

civilization as it did, still absorbed it into its own speech, for the vocabulary has many Latin words, while the grammar and pronunciation have remained constant to indigenous forms.

Albanian is difficult to learn and more difficult to pronounce. It is divided into two dialects, that of the Tosks, which has more borrowed words, and that of the Ghegs spoken in the north and being the more primitive of the two. There is to be found only a very slight line of demarcation between these two dialects. A few indigenous words come directly from the Indo-European stock as shown in the dialect of the Ghegs, such as: *Dimën* meaning winter with its plural as *dimna* and *emën* meaning name and the plural form *emna*. In the south the Tosks have these same nouns only varying in form as the *n* between vowels becomes *r*—thus, *dimër*, *dimëra* and *emër*, *emëra*.

The alphabet employed in the Ghegian dialects is generally Roman.

Not only is the Albanian language spoken in Albania proper but also in the Argentine Republic, Brazil, Bulgaria, Canada, Chile, Egypt, Greece, Italy, Rumania, Turkey,

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

holding each other with one hand while they execute a step composed of shuffles and leaps, and not particularly graceful, waving at the same time over their heads a kerchief, or scarf, with their disengaged hand. Another dance of a pantomimic character is sometimes performed at weddings for the amusement of the company. Three masked men, in the characters of a man, his wife, and his servant, perform a burlesque representing the weakness of man and the unfaithfulness of woman. The husband expresses by gesture his despair at seeing his wife make eyes at the wedding guests, while her servant, armed with a broom in lieu of a gun, threatens to shoot her mistress's lovers.

The Albanians are, as M. Dozon remarks,[1] "without literature, without art, and almost without a history." Their language, which is difficult to learn and difficult to pronounce, is a complete mosaic of fragments borrowed from many sources, though a native element naturally predominates. Greek and Turkish words abound, and many of Slav and Latin origin have become part of the vernacular. The language of the Skipetars is also divided between the two dialects spoken respectively by the Tosks and the Ghegs, though there is no well-defined line of demarcation between them. The purest Albanian is said to be spoken at Elbassan, the inhabitants of which according to the native saying:

> "Turk of Stambolhit [Constantinople],
> Skipe of Elbasanit,"

are looked upon as representative Skipetars. The total neglect of the mother tongue has been due in

[1] *Manuel de la Langue Chkipe*, pp. 1 and 163.

342 I am not in a position to conclude as to the correctness of his results. In any case, the arguments put forward (p. 51) by Nopcsa in its support, cannot be considered as strong in my opinion. In the first [192] place, the word p l a s, which in Albanian means palace, may have originated from ancient Dalmatian. But the Latin word «palatium» has been naturalised in the Greek countries already since the Augustan days, and this does not prove that there was any Latin influance upon their building modes, as neither the word «δοσπιον» (alb. shpit) originating from the Latin word h o s p i t i u m, has any relation to Roman architecture.

Housing types impressed on medieval coins of some Albanian towns can be but little proof since, according to his own remark, houses such as the one represented on a coin of Scodra (end of 14th century) can be found even to-day in the area of Delvinon in Epirus; namely, they are connected with Greek monumental architecture.

342 712 This question will be better clarified, in my opinion, by the examination of another housing type, the Kula, which is widely spread in Albania.

The house in Albania does not serve as a protection against weather only, but it should also provide security against enemies. This double purpose obliges the Albanians to build even less comfortable houses, if these are to enable their inhabitants to enjoy a peaceful night and, if needed, to defend themselves in case of emergency from them. In Nothern Albania the most primitive system of defence at home consists in a mere hiding place, built with solid materials within the very house. This shelter is usually of 2.5 m. long and 1.5 m. high and it is covered with slabs of stone. The place is entered through an opening of 0.75 m. square, so that the entire [513] shelter does not differ in appearance from an oven. The head as well as male members of the family spend their nights in this shelter.

It is evident that the use of such a kind of quarters cannot continue over a long time. For this reason, even when they were to build a most primitive single-room house of stone, Albanians have tried to [361] obtain security by other means, i.e. by keeping the enemy as far from their houses as possible. The means to this aim are: building of the house in a secluded spot on a highest possible site, but not too far away from the fields, so that inhabitans may be able to reach their house in the shortest possible time in case of emergency; small windows, arranged in such a way as to afford covering fire on all approaches; a strong roof, difficult to reach, in order to

9:Megas 1,B-5,4 (no date) 1951 EH1 Greece EH1
Albania EG1

in Central and Southern Europe from the 12th to the 15th centuries. He moreover tends to consider their «naturalisation» as the work of travelling builders, who belonged to the builders' guilds, because of the fact that they are called «mastori» in Albania.

Nopcsa remarks to the above, (p. 54) that the word «maistor» has been used in Serbia since 1350 and that it is common in Byzantium in the form of «Protomaistor». It would, however, be more correct to say that the words «maistor» and «protomaistor» that originate in the Latin word «magister» (earlier: μάγιστρος, μαγίστωρ) have had the meaning of a nobleman or a teacher first, and later that of

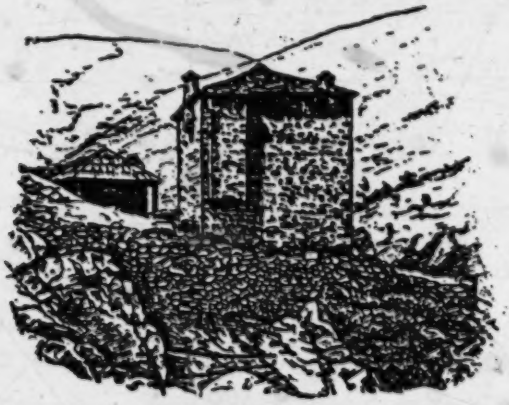

Fig. 75. A kula in Sapatsi, in the area of the Berisha tribe
(Nopcsa, fig. 41)

a craftsman and a master-artisan, since the first Byzantine years; and they are used in exactly the same spelling in modern Greek language, under exactly the same form as in Albania, i.e. mastoras-mastoroi and protomastoras. A great number of villages in Epirus, Western Mecedonia and the Pindus, especially in the areas of Konitsa, Korytsa, Metsovon, Malakassi, Houliarades, Tzoumerka and Voïon, are known as «Μαστοροχώρια» (builders' villages), because almost all their inhabitants have been builders by profession centuries ago. For months on end, carrying the tools of their craft, they travelled all over the Balcan peninsula as far as Bucharest and Constantinople, and more so in Epirus and Albania, in groups or guilds, under the leadership

1) Sophocles' Dictionary: Μάγιστρος and Μαγίστωρ: master-workman, master-builder.